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PRESENT STATE OF LIBERIA.

THE Rev. J. Clarke, one of the gentlemen who have gone to Africa on an exploring expedition for the Baptist Missionary Society, visited Cape Palmas, and has collected from intercourse with parties who have long resided there, and at other parts of the colony of Liberia, chiefly missionaries of the episcopalian, presbyterian, and baptist persuasions, the following particulars. They are communicated in a letter to Mr. Sturge, dated

Clarence, Fernando Po, April 5th, 1841.

The extent of territory claimed by the colonists reaches from Cape Mount river to the river Cavally. The map of the colony goes to the river Solymon, in the seventh degree of north latitude; and when, I was off the Cavally river, a paper signed by a Dr. Hall was handed to me from king Bappo, in which the said king was recommended to the favourable consideration of traders, on account of having granted *gratuitously* a large tract of land on the Cavally river to the Maryland colonization society. Cavally river is twenty miles to the south of Cape Palmas; so that the line of coast claimed and partially occupied by the different colonization societies, and comprehended under the term Liberia, is not short of 300 miles.

The coast thus occupied is not so unhealthy as is the Bullom shore and Sierra Leone on the north, or as Cape Coast Castle, Popor, and the Delta of the Niger on the east. With these exceptions, and keeping off the mouths and marshy sides of rivers, the coast of Africa from the Rio Ponga to the Coanga is much alike in point of insalubrity. In reference to the colony of Liberia, one fact appears evident from the united testimony of all I have heard speak on the subject; viz., that the health of children born in the colony is better than it was at first, and that coloured persons, after seasoning, enjoy better health than they did some years ago. Whites are still in danger from the acclimating fever, and for the most part look sickly and feeble. Some of the missionaries have good health, and speak as if they could walk further, and bear more fatigue, than they formerly could in their native country.

I was informed that to enter into the causes of the wars with the natives would require a long explanation, in which different parties would give different accounts according to their prejudices and interests. But one cause certainly was the prohibition under which many of the natives near Mesurado were placed, in reference to trading with the vessels that visited their coast. This prohibition arises out of the selfish policy of the colonial government, which has induced them to lay a fine on vessels found trading with the natives, and to increase the expenses on foreign trade by harbour dues, and the employment of a commissioned agent; so that goods are sold one-ninth higher at and near Monrovia, than on other parts of the same line of coast, and all impediments and hinderances to trade are thrown in the way of the natives, to force them to obtain their supplies through the merchants settled in the colony. This has been felt keenly, and in some cases has met with resistance from the natives.

Another cause is the attempt made to prevent the natives from fishing in Bassa Cove, and other places where they formerly employed themselves in fishing without molestation. In agreeing to allow the Americans to settle, the natives never contemplated a curtailing of their own rights and privileges, but looked for great advantages from the trade promised them with America and Europe. They now feel themselves grievously disappointed in these their too sanguine expectations. It is also candidly admitted that the colonists have frequently acted unjustly towards the natives, and oppressed them; and that injustice and oppression still, to a certain extent, continue.

A considerable number were lately slain at a station belonging to a Methodist missionary, some way in the country behind Mesurado. The account has appeared in the Monrovia newspaper, and also in a Boston newspaper, in one of which I doubt not the

statement has been seen by you.* Dr. Prince and myself were distinctly informed that the tribe among whom the missionaries resided gave them time to fly, with their wives, children, aged people, and property; and that, instead of flying, the missionaries sent to Monrovia for guns and ammunition, and resolved to risk life in the protection of their property. When the hostile tribe appeared the attack commenced, and the people were beaten off with considerable slaughter. When the defence for a time ceased the assailants made an attempt to carry away their slain; but at this time the firing recommenced, and much injury was done to the flying natives. An unfeeling letter appeared in the *Liberia Herald*, written by one of the principal actors in this bloody scene, in which the missionary disgraces himself by showing an utter want of the spirit of the Master whom he professed to serve. The editor lauds him as a hero; but his brother missionaries highly disapprove of his conduct, and those of them with whom I conversed appeared much to regret the spirit of revenge that had been manifested on this mournful occasion.

A short time ago a native thought himself wronged by a colonist who resided near Cape Palmas. He complained, and from the governor obtained redress. This exasperated the colonist so much that he took his gun down, and, as the native passed his farm, he fired, and it is said lodged a few small shots in the shoulder of the man he had injured. The native went to his tribe, and brought with him a band who entered into the house of the colonist, cut off his head, and the heads of two of his children—the wife and the other children escaped the fury of these barbarians. They left the place without any further attack upon the people, and escaped speedily to their country, several miles distant in the interior.

I was assured that the late wars have had the worst possible effect on the minds of the natives, that they are increasingly jealous of the power and influence of the colonists, and highly displeased at their proud and overbearing conduct. When their kings or headmen gave away or sold a part of their territory, they did so from the immediate advantage of a large dash, or present, or the future prospect of an increase of trade. They had no idea of curtailing their own comforts, or of being over-run by persons from a foreign land. Then they saw only the favourable side, but they now see the opposite; and, living in a part of Africa already teeming with a native population, and not very rich in soil, they find that the rising power of the colonists must be kept down, or that they must be driven *inland* among hostile tribes, jealous of any such encroachment upon their hunting or provision grounds. It was stated as a thing self-evident, that, as the colony increased, wars would also increase; and that the spirit cherished on both sides would make these, as much as possible, *wars of extermination*. The agreements made with the Africans are nearly all *decidedly unjust*. A mere trifle is given for thousands of acres of land. The benefits of trade are put before the ignorant people in a fascinating manner, a footing is obtained, and force is used to retain it, and to extend, if necessary, the boundary line as far as the aggressors think proper to wish or desire.

A small provision ground, producing rice, plantains, &c. is termed a farm, and such provision grounds are common in the colony; but, as to the growing of cotton, sugar, or the like, no such thing prevails to any extent in any part of Liberia. Horses, mules, &c. are not numerous, and are seldom put in harness; and oxen are too small to be thought of for the yoke. The hoe is the agricultural instrument in general use, and man is the agent by whom it is employed. Only one saw mill exists in the colony, and no flour mill, or other article of machinery, has yet been introduced.

Formerly slavers did visit the colony, but not now, except at those places (distant from settlements) where slave factories exist. Colonists, however, are not chargeable with giving encouragement to these factors; nor are they known to trade with them at present, in any direct or indirect way.

At Cape Palmas there is no jurisdiction exercised over the natives, or acknowledged by them; but several tribes are in amity here, and on other parts of the coast, with the colonists. The native towns close to the settlements at Cape Palmas remain quite distinct from the colonists, keep up their own customs, and appear as far from any approach to civilization or religion as if they had never seen the colonists, or heard the gospel preached amongst them. The people wear a small cloth about the loins, and are ornamented with rings and greegrees. One or two of the colonists have married natives at Cape Palmas;

* This account was inserted in the *British and Foreign Anti-slavery Reporter* for November 4th, 1840, and was so atrocious that it was by many persons deemed incredible, and therefore untrue.

but these have rather receded towards the natives, than succeeded in improving the aboriginal inhabitants. Few attend the worship of God, and these few are often offended by the pride of the colonists, who shew the same disposition to make distinctions in the house of God that whites in America do towards their coloured brethren there. In sending the children to school the natives look for some advantage, and have not yet come to value learning for its own value. A few have embraced the christian religion, but most of these are from among the school children, who have for several years enjoyed the advantage of daily religious instruction from the devoted servants of God who have long laboured among them. Since the bible and other books have been used in the school in the native tongue, as well as in English, knowledge has been on the increase, even among the parents at home; and it is hoped that the reading of these books at home by the native children, in the native tongue, will ultimately be blessed of God to the benefit of many of the adult population. All here are engaged in trade, except the missionaries. Even the governor has not enough to keep him, from those by whom he is appointed. He is in fact the principal merchant at Cape Palmas. There are four places of worship: a presbyterian, an episcopalian, a methodist, and a baptist. All the missionaries are from America. The presbyterian and episcopalian are sent to the natives; the methodist and baptist are chiefly employed among the colonists. The presbyterian missionary has a printing press, speaks and preaches in the Grebo tongue, and has translated and printed several books in that language.

Temperance prevails in the colony, and no rum is sold. Governor Musewarm is esteemed and loved, and unites a few of the colonists with him in the administration of justice. The colonists are not in the least jealous of him on account of his appointment by the society in America. They are content, not yet having confidence in themselves. *The desire manifested by the colonists to return to America is so great, that, if the vessels were supplied, such a number would leave in them that those willing to remain would find themselves too few to protect themselves from the natives, and would therefore leave on this account.* No obstacle but the want of means prevents the return of the colonists to America; but this is a sufficient one, and confines them to the land of their exile.

It is readily admitted that individuals have been found in the colony, who, for present interest, have given incorrect views of its flourishing state; and that such statements have appeared as must have been known to the writer at the time to have been contrary to the real facts of the case.

I shall conclude this brief account of Liberia, by giving it as my opinion, from all that I have seen and heard, that the good set forth by the Colonization Society will never be attained unless a complete change of plan be effected. The colonists must be men chosen for their work, and well supported in it. Righteousness, mercy, and love must regulate the conduct of all towards each other, and towards the natives. Good and equal laws must prevail, and the great object aimed at must be the benefit of the native, before any great good will arise to him from strangers, on whom he looks at first with an eye of suspicion and jealousy. As to any benefit arising to the colonists themselves, this is out of the question. Had their temporal good been sought, America would have been found sufficiently large to contain them all. If a few native Africans had desired to be sent back to their country, it would have been benevolent to have done all for their security and usefulness in the land that gave them birth; but to ship off native Americans, almost, if not altogether, by force, was at once cruel and unjust, and cannot have resting upon it the blessing of the Most High.

THE WEST AFRICAN COMPANY.

THE letter from the Rev. J. Clarke from which we have extracted the preceding article furnishes the following revolting details respecting the proceedings of the West African Company, by its agents, at Fernando Po.

"When the British government gave up their establishment here (at Fernando Po) Lieutenant-colonel Nicolls sold the houses, &c. to a private company, for about £15,000, arranging that the government should have all back again in good repair at any time, by paying a stipulated sum. Vessels were sent to take back the liberated Africans to Sierra Leone, and many of them left the place; but a few were prevailed on by the representations of Captain Becroft to remain. To these this officer, while in charge, acted the part of a faithful friend; but since the property was again sold, and came into possession of the West African Company, little but oppression, cruelty, and injustice, has marked the conduct of their agents towards the people. All the houses and gardens formerly held from government are claimed by this company, and a nominal rent of palm oil is demanded each quarter. All, if required by the company, are forced to work for them at such rate as the agent thinks proper to give. No objection is allowed. If one is made and persisted in, the person is handed over to constables to be put into a place called a guard house, but more properly a dungeon, as it is built in a cut across a narrow point of land, and its eaves are level with the surface of the ground. If resistance is made to the authority of the constable, or passion causes the person to give liberty to the tongue, he is flogged, loaded with irons, and kept as long as the agent pleases in this den of death. This last arrogates to himself the power of doing what he pleases, and boasts of being accountable to none but the West

African Company, from whom he says he has the fullest possible powers to do what he thinks proper. Besides this dungeon, he has a house on a small rocky island for persons to be banished to for a time. This is chiefly for women, who quarrel in the streets, or do anything to offend the agent. Men have occasionally been sent there, but not often. Frequently men and women have been confined in the same place, and conduct the most arbitrary and despotic has been indulged in towards all. Take a few examples. A canoe full of refugees (four men and two women) escaped from the island of Prince's last year, and, after great hardships, reached this island. They were sent off immediately to the dungeon. One of them soon died in it, the others remained about four months, and were let out a little before we reached the island, but are still on the black list, and are compelled to work for the company for rations alone—that is, without pay, having only food sufficient to support life. Prisoners have 2 lbs. of yam, cassava, or cocoa nut, and water; no meat—no salt. Those sent over to the island have a still smaller supply, and the poor kroomen, who cut timber and drag it miles out of the woods for the company, have only 5 lbs. of yams, rice, or cocoa, per day, and one bottle of watered rum per week; and one piece of cloth, containing 17 handkerchiefs (made up for Africa) per quarter. Headmen have a little more. No meat is regularly allowed; so that the rum and the handkerchiefs are often bartered for monkeys to eat with the yams, &c. Another case of cruelty was the flogging of three kroomen, because one headman said to another that these men intended to run away. There arose a demur about the work, and all refused to go out until they had their 'palaver' settled. Two of the headmen were picked out, and severely flogged to intimidate the others. A sentinel fell asleep, and, being found out, got four dozen, and three months in the guard house, and was to work in the garden all the day. While he was so employed, some one left open the garden-gate, and a cow got in and destroyed some maize. The poor man, with his unhealed back, was tied up to a tree, and had two dozen more given to him before our window. My paper is full, and so is my heart; but I could fill many sheets more with the oppressions and cruelties practised here. We have downright slavery, and the people know not where to turn for relief. Can you do any thing for them? Can a British public put an end to their woes? Mr. Thompson has gone to England. Call him and the company he represents to account for their conduct."

DOINGS IN CUBA.

WE are favoured with another letter of recent date from our valuable correspondent in this island. It will be read with painful interest. Of the concluding statement, that the proceeds of the sale of the Africans rescued from the wrecked slaver, the *Aguila*, have been handed over to her owners as a remuneration to them for their losses, we have a confirmation from an independent source which places it beyond doubt.

Havana, 23th June, 1841.

SIR,—In my last of 5th and 13th of May, per Pigeon packet, I informed you that the Portuguese slaver, *Aguila*, the property of Messrs. Fernandez, Pozo, and Co., hardware merchants of this city, had been wrecked at the port of Cabanas in this island, and that about four hundred and seventy of the surviving victims had been seized by the authorities, and conducted in safety to this port. I now beg leave to communicate to you some further particulars relative to this unprecedented occurrence.

It would appear that many of those persons to whom the captain-general's circular was addressed had believed that his Excellency was sincere in ordering that everything possible should be done for the effectual suppression of the slave-trade. The consequence was that the order was seconded by the captain-general of marine and by the intendente, who directed the subaltern officers of their respective departments to yield implicit obedience to the very letter of the order contained in the circular.

It had scarcely been issued, when the brig *Trueno* arrived, after having landed 450 Africans on the coast. The captain of the port and the health officer, Doctor Francisco de Orta, immediately reported to the captain-general the arrival of the *Trueno*, and informed him that there were strong suspicions of her having come from the coast of Africa, and of her having landed negroes on the island. The vessel was subjected to quarantine by the captain of the port, at the suggestion of the health officer, until the captain-general should determine on what course to pursue. Two days were allowed to pass over without anything being done by the captain-general towards instituting an inquiry into the case. In the mean time, the owners of the vessel were enabled, through the connivance of the authorities, to discharge every article from on board which could tend to prove the fact of her being actually a slaver; and, when the inquiry was instituted, as was anticipated, nothing was proved. This vessel has again been fitted out, and is now ready for sea.

A few days only had elapsed after the case of the *Trueno*, when the *Aguila* was wrecked at Cabanas, or (as is positively asserted) was chased on shore by one of our cruisers. In the attempt to land the negroes upwards of thirty were drowned, and the remainder were seized by Don José Lunar, the commanding officer of the intendente's revenue guard stationed at Cabanas. Don José Lunar immediately dispatched an express to the intendente, giving him information of the capture; and the intendente

without loss of time, communicated it to the captain-general, who sent the steam-boat Tacon to Cabanas, and had the Africans brought to this port, where they arrived the following day. On their arrival here the captain-general summoned the mixed court to assemble, and offered to hand over the negroes for adjudication by that court, according to the regulations of the treaty; but, strange to say, the English commissary-judge, Mr. Kennedy, in conjunction with his Spanish colleague, the assessor, Pinaso, refused to admit this most laudable offer of the captain-general, declaring that the mixed court had no power whatever over them, nor had it any right to interfere with them, in consequence of their having been seized on shore by the authorities of the island.

This is the substance of the opinion expressed by the English commissary-judge at the meeting of the court; and I am credibly informed that he was the only member who evinced any desire to prevent the court from interfering.

This most extraordinary proceeding, if not in direct opposition to the letter of the treaty, is certainly opposed to the object and spirit of it. The mere circumstance of the captain-general's having addressed himself to the mixed court on the subject is sufficient to prove, that, if Mr. Kennedy had wished to do so, the court might with propriety have taken charge of, and passed the sentence of emancipation on, these unfortunate persons, by which, they would have been placed under the protection of the British government, in conformity with the 13th article of the treaty. But now, in consequence of the mixed court not having considered themselves authorized to take cognizance of the case, it becomes purely a Spanish question, with which, perhaps, it may hereafter be contended that we have not a right to interfere, because the English commissary judge had already decreed the non-interference of the court of mixed commission.

The Spanish commissary judge is the captain-general's lieutenant governor and assessor general, and it is by no means probable that he would have opposed the interference of the mixed court, particularly after the offer which was made to it by the captain-general.

This deplorable event, proceeding, no doubt, from a want of proper zeal on the part of the English commissary judge, has caused the captain-general to emancipate these negroes on his own authority, and in *his own way*. Forty-eight hours after the sentence of emancipation was passed, his Excellency, in defiance of all laws human and Divine caused them to be reduced to the very worst sort of slavery which the world has ever known, by selling them to owners of sugar estates for a term of five years, for nine ounces of gold for a male, and seven ounces for a female.

To whom shall we appeal for redress, when Englishmen who are sent here for the special purpose of suppressing the slave-trade, and of watching over the fulfilment of the treaty, contribute by their own conduct to deeds so prejudicial to its object?

It is rumoured that the case of the negroes by the Aguila has caused a misunderstanding between the captain-general and the intendente, and that the result will be that he will not again interpose his authority towards the fulfilment of the captain general's jesuitical orders. Indeed it is said that the revenue coast guards have already received written orders to wink at the disembarkation of negroes.

There were thirty-eight Africans drowned on board the wreck of the Aguila at Cabanas. These unfortunate victims of the cruelty and cupidity of the slave dealer were the finest and most robust of the men composing the cargo. Their unprincipled oppressors, who had not forgotten the case of the Amistad, and who feared a similar attempt on board the Aguila, had secured them in the hold by fetters attached to a heavy rod of iron; and, when the vessel struck the reef, she filled so fast with water that these poor creatures were allowed to perish without an effort being made to save them.

I cannot refrain from calling your attention to another circumstance which is extremely prejudicial to the cause of African freedom in this country, and which (I submit) is well deserving the attention of your society, in order, through its influence, to cleanse from the pollution of slave holding the British name in this country. I allude to Mr. Clarke, the consul at St. Jago de Cuba, and the principal manager of one of the copper mines in that place, which is worked at this moment by 400 of the unfortunate victims of slave dealing cupidity. With what grace can we appeal to the world in behalf of this interesting race of persons, when our own public officers contribute to the continuation of slavery, and the consequent degradation of our fellow-men? Surely it must appear clear to the British government, as well as to yourselves, that the man who is directly or indirectly the holder of slaves cannot be a fit person to represent the British nation in this country, where his most active and untiring exertions are daily and hourly required to suppress the frightful progress of the slave-trade.

What was the use of removing Mr. Hardy, if you were to appoint his successor in the management of the copper mines at St. Jago in his stead? And, above all, why remove Mr. Tolmé from the Havana—a man remarkable for the suavity of his manners and the gentleness of his disposition, if not for the firmness of his abolition principles—when, at the other end of the island, such men as Hardy and Clarke were left at full liberty to wield the cart-whip and the cow-hide?

It was only yesterday that I heard a worthy native (an abolitionist) of my acquaintance, declare that the greater part of the British functionaries resident in this island might be compared to the priests, who preach a morality they do not practise. Do as

I bid you, but do not follow my example—is a doctrine from which no good can come; and such practices afford an obvious excuse for those of the slave-holders.

I have just been informed that our consul has succeeded in rescuing from slavery a British subject, a native of Jamaica, originally of free condition, who was stolen from that island about ten years ago, and brought to this, by a Spaniard named José Antonio Le Desma, who has held him in bondage ever since. It is to be hoped that the zeal and activity for which Mr. Turnbull is so well known, will enable him to rescue many others who still exist in this island in the same state of degradation.

June 29th.—It is currently reported and believed that the amount produced by the sale of the Africans by the Aguila has been handed over to Messrs. Fernandez, Pozo, and Co., as a remuneration to them for their losses.

J. H. TREDGOLD, Esq.

THE BRITISH EMIGRANTS IN JAMAICA.

We have been favoured with the following letter, depicting in colours of the deepest sadness the condition of the recent emigrants from this country to Jamaica. The readers of the *Reporter* will not overlook it; but we hope further that the public press will give a wide circulation to it.

Kingston, Jamaica, July 1st, 1841.

MY DEAR SIR,—It is not to relate the woes and wrongs of the despised and long oppressed sons of Africa that I take up my pen this evening. A subject (if possible) more atrocious, and claiming a deeper interest in our sympathies, requires that I should address you; I mean the sufferings, misery, and want, of those of our poor countrymen and countrywomen who have become the dupes of colonial duplicity and falsehood, and the sad victims of colonial heartlessness and cruelty.

I have been for some time past closely watching the operation of the emigration scheme. From its first commencement I was confident that it would prove a failure, but I little expected it would prove so fruitful a source of wretchedness and death. Anxious to give it a fair trial, I have hitherto refrained from any thing like complaint at several things which came under my notice; but now silence would be a sin, and, if I was to hold my peace, "the very stones would cry out."

You are aware that last session a bill passed our legislature to encourage immigration; but you are not perhaps aware that, under the shadow of this Upas tree, another weed has sprung up, still more foul and deadly. I allude to a West India Emigration Society, of which a Mr. Hendricks (of scheming notoriety) is the agent. Bad as is the Jamaica emigration act, this is a thousand times worse, as it leaves its poor victims without any resource to which to apply for shelter or support. Here they are consigned to one Dr. Paul, the sub-agent of the Jamaica scheme, but only as so much merchandize to be disposed of; and so completely are they at the mercy of that paltry and cruel despot, that the moment they complain of or resent his insolent despotism, they are denied food, and turned like dogs into the road, to die without a home or a friend. But I will not longer dwell on generalities. I will mention a case which will, I think, fully bear out my remarks.

Some weeks ago I received a letter from a man named James Swallow, who styled himself (I believe) a grandson of the late Rev. Mr. Uppadine of Hammersmith. Being in very reduced circumstances, he had been induced, by the flattering promises of the emigration agents, to embark on board the Ethelred for Jamaica. After suffering much on the voyage, he arrived here about two months ago, and was sent to the Admiral's pen, a place about a mile out of Kingston, now used as the emigration depôt. He appeared to be in the most destitute condition, and was unable to obtain employment, even at the paltry sum of 1s. 6d. per day—which I wish to assure my poor fellow-countrymen is the utmost *farthing they will get here for strong able bodied labourers*, and out of even that a given sum is stopped weekly, until the entire expenses of their outfit and passage (about £14) are fully paid. The man appeared ill when he first called on me, and complained of his side. About a week after I heard that he was in jail, where I visited him. He stated that a felony had been committed at the depôt, and that he had been selected by Dr. Paul to discover the thief, whom after much labour he found. On Monday, the 14th June, he had a considerable distance to walk in order to identify two witnesses, which, as this is the most sultry season of the year, so increased his complaint that he was obliged to go to Dr. Paul (who is also medical attendant to the emigrants, as well as agent) and request some medicine. This Dr. Paul refused, saying he did not need it; and, on his urging his request, Dr. Paul took him by the throat, and pushed him out of the house with so much violence that he fell, and severely struck the back part of his head. The poor wretch then left the house of his inhuman Protector, and crawled as far as the parade, when he was obliged to sit down from weakness. His wretched condition struck a gentleman who was passing, and who directed him to call on a medical gentleman residing near. He said he required immediate bleeding, &c., and gave him an order to be received into the public hospital. The man was unable, however, to reach the place, and at length was led to the depôt by two black men. About ten o'clock the same night he was aroused by a policeman, who said he had a warrant for his apprehension, and at that hour took him to Half-way Tree House of Correction (about three miles) where he was locked up. On Tuesday he was taken to the court house to be examined; but, as Mr. Daly, a liberal and benevolent special

magistrate, entered the office soon after, they removed him to Kingston (four miles back), where he was again locked up in the cage, until Wednesday, when his case was heard. Dr. Paul failed in proving the least assault (indeed, I don't know whether he attempted to prove one), but said the man disturbed his domestic quiet, and had him bound over by two very accommodating magistrates to keep the peace for six months, himself in £10, and a surety in £5. This, to a poor friendless emigrant in a strange land, was just equivalent to six months imprisonment; but, lest he should escape that snare, Dr. Paul (who was Swallow's surety to appear as a crown witness in the felony) withdrew his bail, thus binding the poor wretch with double cords. The poor fellow was accordingly imprisoned until the following Monday, when I became his bail, and liberated him. At the same time the attorney-general kindly offered to get a situation for him in the police, and he went to Spanish Town to be appointed. A delay occurring, he returned to the depôt, where Dr. Paul stopped his rations, and ordered him out of the place. Since then he has been very sick. I saw him this morning with his arm in a sling, he having been bled yesterday, when he lost 24 oz. of blood. He told me that the depôt presented a spectacle of inexpressible horror, sickness and death reigning there in their most terrible forms. Two were buried (he said) yesterday—two the day before—one was then lying a corpse, and another was dying. The circumstances of one, whose name I forget, he described as awful. The man, I imagine, died from dysentery. He said that, when he saw him, he was lying on his pallet surrounded by the blood which had flowed from him, with no one to attend to his wants, or to cleanse the filthiness, which he declared was absolutely licked up by some pigs. Death has been, and is, awfully busy amongst the poor wretches; and I fear, unless they are soon returned to their native country, all will be swept off, and no witness remain of the murderous cheat.

I should have said that I directed Swallow to write out his case, which I sent to the governor, who wrote me that the matter should be investigated. I do not yet know the result.

This is but one case out of many. Wherever we go, the poor squalid emigrants, like spectres, cross our path. Last week, about eight miles from Kingston, we saw four—a man, a woman, a full grown lad, and a child about ten years of age. They told me that they landed about three months ago at Annatto Bay, and had been hired by Dr. Spalding. They had, however, left him; the magistrates having, in consequence of their complaints, cancelled their agreement. They declared that 1s. per day was all he paid them for toiling under a tropical sun. They were in the most destitute state, and declared that they had not tasted food for 24 hours. I could mention many other cases equally cruel and distressing. The fact is, that, as the blacks are free, the emigration scheme is nothing less than an attempt to supply their places with white slaves.

Do, my dear sir, raise your voice against this crying sin; and, if possible, save other victims from being offered up before this colonial Moloch.

Even here the scheme is acknowledged to be a failure by its former advocates; and I have been informed this evening that fifty of the poor creatures are to be shipped home to-morrow on board the Emma, via America, but I cannot vouch for the truth of this. It was however published in the *Morning Journal* of this day. Some I believe are to return, but how many I know not.

I remain, &c.

To the Rev. J. H. HINTON.

SAMUEL OUGHTON.

TO CORRESPONDENTS.

X. Y. Z. We publish every atom of intelligence we can get from the colony referred to.

Subscriptions and Donations to the British and Foreign Anti-Slavery Society may be forwarded to the Treasurer (G. W. Alexander, Esq.), at the Society's Office, 27, New Broad Street, London.

Communications for the Editor of the *Anti-Slavery Reporter* also should be sent to the Office of the Society, as above.

Anti-Slavery Reporter.

LONDON, AUGUST 11TH.

THE Committee of the British and Foreign Anti-slavery Society are under the necessity of stating to their friends that they are much in need of pecuniary resources. Some kind consideration at the present moment would be of great value to them.

THE rev. J. Clarke, now at Fernando Po, has forwarded, in a letter addressed to Mr. Sturge, some highly important, but painfully interesting details, respecting both that island and the colony of Liberia, at a part of which he touched for several days on his voyage. We need not say more to draw attention to his statements, which will be found elsewhere. We wish, however, to bring out more specifically the fact, that within the line of coast now claimed as the colony of Liberia, and extending three hundred miles, there are regular slave factories. Mr. Clarke was informed, indeed, that the colonists had nothing to do with these establishments. But, if this be true, the fact remains, that the establishments themselves are within the territory, and thus vaunted Liberia may become the nursery of the slave-trade.

The statements relating to the West African Company are altogether revolting. Their present agent, Captain White, we are happy in knowing to be a far different man from his predecessor. But it is still more favourable that the island is likely to become a British possession, and to be within reach of the justice and beneficence of British rule.

THE letter from the rev. Samuel Oughton, on the condition of the late emigrants from this country to Jamaica, should be carefully read, and deeply pondered. The late Rev. W. Uppadine, of Hammersmith, was a highly respectable Baptist minister; and it will be affecting to many that the descendant—a grandson—of such a man should be among the victims of this heartless and wicked delusion. Mr. Oughton's letter encloses the original of a note he had received from poor Swallow, the day before he wrote. We copy it for further illustration of the case and the system.

Kingston, June 30th.

Rev. and kind Sir—Since my return from Spanish Town I have been extremely ill. I was taken down to the hospital this morning, and lost nearly a pound and a half of blood. Dr. Paul has stopped my rations since Friday last, and will not let me remain at the pen. I am hunted like the deer, am indeed cast down. The dying scenes around me are truly awful. Oh! where will my scene of trouble end! I ought, rev. sir, to have been at Spanish Town to-morrow; but I feel as if I were dying. I never was so ill—and houseless, and foodless. Oh! my dear sir, send me one line of comfort, and direct me how to act. My head burns. Rev. sir, pray forgive this scrawl, and pity a despised wretch! Returning a thousand thanks for all your favours shown towards me, I remain, rev. Sir, your truly obliged and humble, but distressed servant,

JAMES SWALLOW.

THE intelligence contained in our last concerning the suspected Danish slavers was deemed of sufficient importance to be communicated to Lord Palmerston; and his lordship has made the following acknowledgment of the communication:—

Foreign Office, August 5th, 1841.

SIR,—I laid before Viscount Palmerston the letter which you left with me on the 21st ultimo, stating that five Danish vessels, supposed to be employed in the slave-trade, had been dispatched from the port of Altona for the coast of Africa by M. Santos, Portuguese charge d'affaires at Altona. And I am desired by Lord Palmerston to request that you will convey to the anti-slavery society his lordship's thanks for this communication, and that you will state to the committee that his lordship will be glad if they will procure, and communicate to this office, any further information which their correspondents at Altona may be able to obtain relative to this matter.

I am, Sir, your most obedient humble servant,

(Signed)

LEVESON.

THE following extract from an editorial article in *El Huracan* of July 26th, will serve to shew that the now pending cession of the islands of Fernando Po and Annabona to this country is regarded in Madrid as a severe blow to the slave-trade with Cuba and Porto Rico.

"We are not partizans of the abominable traffic in negroes: but, if our government wishes to retain the powerful and opulent colony of the island of Cuba by the present system, does it think to be able to do so unless this traffic is permitted, or tolerated? And if its preservation is not possible on the present principles of government, and in the maintenance of the actual order of things, without the cultivation being carried on by negro slaves, and if the mortality of these last in a great proportion exceed the births, it follows that not only for the increase of cultivation, but to prevent its rapid decay, it is necessary to renew incessantly, and in increased numbers, the fraudulent introductions. If there are now actually introduced year after year some thousands of negroes, does the government believe that these importations will continue if these two islands are ceded? Does it not penetrate the object of England in proposing this cession?"

ATTENTION should be paid to an article which we have extracted from the American papers on the subject of the Colonization Society. The Maryland portion of the society have now avowed the intention of effecting a forcible transportation to Africa of such persons as do not go voluntarily. Not that the intention is anything new. The only novelty is the audacity with which they now throw aside the mask they have so tenaciously worn.

OUR readers will remember the case of the Bremen slaver, at present under investigation at that city. We now learn that this is not the first thing of the kind. A gentleman, lately a naval officer on the Brazil station, informs us that, when he was there (in 1838), he saw a Bremen-built vessel which had brought over several cargoes of Africans. The purchasers had made no alteration in her masts and sails; but she sailed under the Portuguese flag, had Portuguese papers, and always made her entries at the Rio custom-house as a Portuguese vessel. She once passed an English corvette outside the harbour of Rio, when she had 630 Africans on board. She hoisted Bremen colours; and the deception was so complete that our cruiser had not the slightest suspicion, though she passed almost within hail. All the Africans were landed the next day, within sight of residents at the Gloria.

SLAVERY IN BRITISH INDIA.

(From the Parliamentary Papers.)

THUGGEE.

This monstrous practice has only lately been brought to light, and it is described in Major Sleeman's report under the name of Megpunnaism. "There seems good ground to believe that the system began with the siege of Bhurtpore, in the year 1826. Parents had no doubt, long before this, been occasionally murdered for the sake of their young children, in that and in every other part of India where children are allowed to be bought and sold; but we have no reason to believe that there was, before that time, any gang, in that or in any other part of India, that followed this system of murdering indigent and helpless parents for the sake of their children as an exclusive trade. We have reason to believe that it has not yet extended beyond the Upper Doab, the Delhi territories, and the Rajpootana and Alwar states; and the able and successful exertions of Lieutenant Mills have given me reason to hope that we shall very soon, if well supported and assisted by the local authorities, be able to suppress the system where it has prevailed, and effectually prevent its spreading to other parts. It will be seen that these gangs always select for their victims the parents and grown-up children of distressed families, who have been driven to emigration by famine or domestic misfortunes. Brinjarahs, who, all over India, trade in children that have been stolen from their parents, and in prostitutes, who purchase those that are good-looking wherever they can get them, will give more for those whose parents are certified to be dead than for any others, because they have less apprehension of such children ever absconding in search of them, or being reclaimed by them. In seasons of great and general calamity, like those by which Upper India has been for some years past afflicted, great numbers of the most respectable families of all castes have been reduced to indigence, and obliged to emigrate; and the children of parents of this description, who have been taken great care of, and sheltered from the sun, and who, in consequence, commonly very fair, are those most sought after by these murderers.

"In such seasons of calamity, the permission to purchase and sell children saves, no doubt, a great number from starvation; but, as such seasons, happily, even in India, return after long intervals, and as this permission is liable to foster such horrible crimes as are here exposed, it had perhaps better be withheld altogether. It is, I believe, understood where such purchases of children are permitted, that, when they reach the age of maturity they shall be free to go where they please; but who shall say into what hands, or into what country, such children shall be transferred before that time comes? If Hindoos, they must become outcasts in their own religion; and in nine cases in ten they become, I believe, Mussulmans, in order to secure a recognition of civil and social rights in some circles of society above the very lowest. Lieutenant Mills, in his letter of the 15th of October, 1838, states, 'This system of murdering indigent parents for their children has been flourishing since the siege of Bhurtpore in 1826; and the cause of their confining their depredations to this class of people seems to have been the great demand they found for these children in all parts of the country, and the facility with which they inveigle their parents into their society. They were in the habit of disposing of the female children they obtained for very large sums to respectable natives, or to the prostitutes of the different cities they visited, and they found this system more lucrative than that of murdering travellers in good circumstances, and less likely to be brought to the notice of the local authorities, as inquiries were seldom made after the victims by their surviving relations.'

"These gangs, contrary to the custom of those whose proceedings are now so well known to us, invariably take their families with them on their expeditions; and the female members of the gangs are employed as inveiglers, to win the confidence of the emigrant families they fall in with on the road. They introduce these families to the gang, and they are prevailed upon to accompany them to some suitable place for their designs upon them, where the parents are murdered by the men, while the women take care of the children. After throwing their bodies into the river, or otherwise disposing of them, the men return to their women in the camp; and when the children inquire after their parents, they are told that they have sold them to certain members of the gang, and departed. If they appear to doubt the truth of these assertions, they are deterred from further inquiries by a threat of instant death. They are allowed to associate freely with the families of the murderers, and in a few days their grief subsides, and they become reconciled to their fate. The female children are either adopted by members of the gang, or sent in charge of the women to be disposed of. They find a ready sale for them among the Brinjarahs, many of whom are connected with these gangs in their murderous trade, and all of them are well known in Upper India to traffic in children. These Brinjarahs re-sell the children to the prostitutes of the different cities, who soon become acquainted with the fate of their parents, and are much pleased to learn it, as it relieves them from all apprehension that they will ever come to reclaim them.

The numerical strength of these Megpunnais gangs, as far as I can yet learn, are between 300 and 400 persons over and above what I have already secured; and many of them have living with them the unhappy orphans of respectable persons whom they murdered. I fear, however, that the gangs will hereafter be found more numerous, though I have here given the names and descriptive rolls of all who are known to those whom I have as yet admitted as approvers. Indeed, I am disposed to think that the greater part of the Hindoo Brinjarah tribes practise this system of murder; but I am not at present in possession of sufficient evidence to authorise the apprehension of any. The conviction of these gangs for specific acts of murder is attended with considerable difficulty, from their practice of throwing the bodies of their victims into the rivers, near which they are commonly murdered; and from the obstacles we find in tracing and recovering the children who have become inmates in the zenanas of respectable people, or the establishments of common prostitutes, who all consider themselves justified in the purchase of them. They are so, I fear, from the existing regulations; at least the purchase has not hitherto been considered a crime, particularly during the late famine, when hundreds of children were bought and sold daily."

"When the children are found, they are often too young to be admitted as competent evidences at the trial."

A PENAL SETTLEMENT is about to be formed in British Guiana, on the banks of the river Massaroony, a tributary of the Essequibo.

SLAVERY IN BRAZIL.

To the Editor of the Anti-Slavery Reporter.

London, 8th Month 9th, 1841.

SIR,—Having in my last adverted to the slave-trade and slave-dealers of Brazil, I now make a general reference to the treatment of slaves in that empire.

As the importation of slaves, although legally abolished in Brazil in 1831, is still carried on under the connivance of the government, and in concert with the official authorities (the celebrated Andrade and some of his co-adjutors in the late short-lived ministry alone excepted), from the highest officer of state to the lowest porter in its executive department, and as by this means about a million of Africans have been illegally imported since that period, I may class the present slave-owners in that country with those of our colonies prior to the year 1807. The above comparison may be reasonably made; for surely, in these days, one body of men is not considered better than another merely because of an accident of birth, which makes this English and that Brazilian. Alas! it is but too true that all men have the same propensities; and that under similar circumstances they will adopt similar courses, if, by the grace of God, they be not emancipated from the shackles of their own will. Those, therefore, who are acquainted with the progress of emancipation, and its effects on the temporal welfare of the slaves, can readily perceive that the treatment of this class of our fellow-men in Brazil is in keeping with the darker days of the British slave-system—days of which I have heard West India planters who held estates after the importation of slaves had ceased speak with astonishment and horror, as to the recklessness of human life which generally prevailed amongst their predecessors.

In confirmation of the above position I shall refer to practices which many proprietors have recourse to, not to shew what is actually done to every slave, but what extent of suffering is inflicted on many, and may be on any one of them according to the caprice of the master.

That the slave trade produces labourers at a cheaper rate than they can be reared at, is a general opinion in Brazil. The following fact is an instance. Whilst I resided in an hotel in the city of Rio de Janeiro, my wife had occasional interviews with the landlady, who occupied an upper portion of the building, and did all the washing and sewing of the establishment by her female slaves. These she guarded with the utmost vigilance, in order to avoid all chances of pregnancy, which, as she stated, would produce a considerable loss of labour. We had ample opportunity of witnessing her precautionary measures. On one occasion, when she went to the country for two or three weeks, these female slaves were locked up, and, from day to day, were fed through a hole in the door. This door formed one end of a long passage, as did that of my sitting room the other, so that we hourly saw this method of caging human beings.

It is surprising to me that the English residents in Brazil, who are generally the apologists of the system, can entertain the belief that the slaves there are better treated than those of any other nation. Few, if any of them, found their opinion on personal observation. If, however, eighteen years of actual residence in eight West India islands, and four years in Africa, in all of which places I had the direction of extensive public works, wherein both free labourers and slaves were under my control, give me sufficient experience, I hesitate not to say that I am of a very opposite judgment. In my justification I shall quote the following words of a Brazilian, as contained in a pamphlet entitled "Memoria Analytica a cerca do Commercio d'escravos," p. 43. "Atrocious punishments are common amongst us. Nevertheless, the false opinion is propagated that we are the best of slave masters. If we be the most merciful, oh what must the rest be! On the great sugar estates in the north of Brazil it would horrify you to witness the misery of the slaves, whose bodies, covered with wounds, sufficiently indicate the treatment of which they are continually the victims. In the provinces of Maranhão and Piahy, with which we are particularly conversant, 'as novenas,' that is, whippings for nine successive days, is an ordinary punishment. The culprit is fastened to a cart, and there receives two or three hundred lashes; the mangled flesh is then cut, and cayenne pepper and salt are put into the wounds, to prevent, as they suppose, gangrene and corruption. I know a man named Joao Alvarenga, in Piahy, who, when he wished to get rid of a slave, ordered him a 'novenas,' and then exposed him in a sack to the burning sun, where the unhappy victim was further tortured to death. The punishment of the tarriquete, hand and neck stocks, thumb-screws, irons, stocks, and many other instruments of punishment, are common on our plantations; and even in our cities they are not rare. It might be supposed that we inherited all these instruments of torture, as if they had been in use only in barbarous ages, and were worthy only of tyrants and the inquisition; but it is not so. The art of torturing is much more advanced amongst us. To expose a slave for a whole night tied to a stake over an ants nest (as is customary in some provinces), or on a cross, to the stinging of musquitos (as in Rio Grande de Sul), are refinements of barbarity peculiar to Brazil. And yet we are the best of masters!"

In England, where irresponsible power in man over man is unknown, it is difficult for some to believe that such cruelties really exist, especially when they are told that no man would wantonly injure or destroy his own property. But these should remember that the above assertion is incorrect. Even in this country it is found difficult to restrain some men from cruelty to their own animals; others, from pecuniary embarrassments, cannot afford to feed and house them; whilst some who are in better circumstances delegate the charge of their food and comforts to those whose interest it is to withhold them. Surely the slave is subject to all this, as being the property of his fellow man. There is, indeed, a striking similarity in the language of the horse-dealer and the slave-owner. The former often says, "I feed my horse well, house it well, and work it well;" the latter asserts the same of his slave, by the vulgar proverb, "I give him the 3 P's." The three P's are Pao, Pao, Panno; which may be rendered into English by provision, punishment, pantaloons. The literal translation of the last word is cloth, but I have used *pantaloons*, in order to make 3 p's; and this is not far from the truth, if the domestic slaves be excepted.

But the slave is placed in worse circumstances than a horse, inasmuch as he is capable of revenging injuries by his own hand, or by combination with others. Hence the occasion of additional severity on the part of his owner, on whose mind the claim of personal safety is even more powerful than that of avarice. "How (said an Englishman to me) can the minority hold the majority in subjection, unless they keep their minds in a state of

brutism?" Thus a slave to his own wickedness, the policy of the slave proprietor is to strike terror into the minds of the slave population by the excessive chastisement of an offender, even unto death. Instances of this kind are by no means of rare occurrence. I heard of a priest in the province of St. Paul, who killed his slave because he feared that the poor fellow intended to kill him.

Nor is the necessity for punishing slaves beyond the provision of the law for freemen confined only to individuals; for, in Brazil, as in every country where slavery exists, the government itself considers it necessary to the safety of the state to treat slaves more severely than others for like offences. In illustration of this I quote the following police act, which appeared in the *Journal do Commercio*, on the 17th February, 1841. "The game of the intrudo is prohibited within the city. Any person who plays at it will incur the penalty of from four to twelve milreis, and, in case of non-payment, suffer from two to eight days imprisonment. If a slave, he shall work eight days in the chain gang, unless his master send him to the castle to receive 100 lashes instead thereof."

It is said that there is a law prohibiting the infliction of more than fifty lashes at one time; but, from the foregoing police act, it would appear that any number may be given at intervals for the same offence. And this conclusion agrees with my information on the subject. Amongst other accounts I have frequently heard of the "novena," as quoted above. But, whatever may be the letter of the law in this matter, it is certain that neither the executive authorities nor the slave-owners pay the least regard to it. This may be seen by the following report of a trial by jury in Rio de Janeiro, extracted from the *Dispertador* of the 22nd April, 1840. "Francis José Coelho, native of the isle of Terceira, forty-four years of age, bachelor, merchant, was accused of having barbarously flogged his slave, named Francisco Antonio. The body of the slave proved that he had been cruelly flogged, the result of which was that he was ill in the Misericórdia hospital for more than two months. The accused confessed that he was the author of the offence, and admitted that the punishment lasted from three o'clock, P.M., until seven, P.M.; but farther alleged that he was a thief; that, as his owner, he had a right to do what he did; and that he could not be condemned in the circumstances of the country. He was acquitted."

As an evidence that slaves are subject to such evils and sufferings as may arise from the peculiar circumstances of their owners, I give an extract from the French author, St. Hilaire, who by the Brazilians themselves is respected as a correct, though sometimes offensive historian. "It may be supposed that, because in the Campos Gostacazes there are proprietors who are not ashamed to take part themselves in agricultural occupations, the slaves of such, becoming in some sort companions of the freeman, would be treated with mildness; but, unfortunately, it is not so. They will make sugar, and each year they desire to increase their crop as much as possible: therefore they overwork the negroes, without reflecting on the injury done to themselves by shortening the days of their unhappy victims. There are numerous sugar estates near the city of Campos, where may be seen all the year round slaves sick from blows which they have received, and where they are always in quest of runaway negroes, who have sought to escape from an insupportable existence by flight. When the abolition of the slave-trade was first agitated in Brazil, the government endeavoured to induce the proprietors of Campos Gostacazes to intermarry their slaves. There were some who complied with this proposition; but these very soon abandoned the plan, stating that 'it was useless to give husbands to negroes, as they could not rear the children.' Scarcely delivered, these poor women were compelled to work in the cane field under a burning sun; and when, after being kept from their infants for the greatest part of the day, they were at length permitted to return to them, the milk they brought them was poisonous. How could their weak frames combat the misery with which the avarice of the whites surround their cradle?"—vol. ii. p. 136.

If anything be wanting to prove the existence of such cruelties, it is supplied in the universally admitted fact, that slaves are occasionally required by their masters to assassinate those on whom they desire to be avenged. One large family at Pernambuco is said to be composed of at least 5000 individuals, and is so united that an injury done to one is resented by all, so that the unguarded offender is, humanly speaking, sure to die. The heads of this clan, as I am informed, keep slaves as assassins. These are represented to be harmless and well-disposed, except when directed to stab. On such occasions they strike home. And why so? Is it not the terror of their murderous masters that drives them to the bloody deed? What but the dread of such cruelties as I have described could make one man stab another, without any cause or inducement whatever save the pointing of the finger of the merciless owner?

Your's very truly,

GEORGE PILKINGTON.

BRAZIL.—[Extracts of letters from a correspondent at Rio de Janeiro.] In the month of March, under the Andrada ministry, the scandalous openness with which the slavers discharged their cargoes at Ilho Grande, forced the government to send down a small man-of-war's craft, commanded by lieutenant ——. After having cruised for a day or two off the port, this officer, on coming on shore, was taken hold of by the slave-traders, and put in prison as a pirate. And such a complicated accusation has been made out against him, that as yet he is kept in prison.

On the 12th of May, the brig of war *Clio* espied a slaver on the coast north of Campos, and, the wind being light, put out two boats well manned, which followed her close in to the land. The slaver then ran a-ground on the island Ruma, and the crew made for the shore. The men from the boats took possession of the brig, and had begun to get her off by a hawser, when three other boats, full of men, came up, and, by firing upon them, obliged them to withdraw. The slaves were then discharged, and the vessel set on fire.

On the 29th, a man-of-war's boat from the *Clio* came into Campos, a British flag flying, with two officers and thirteen sailors. No sooner had they come on shore than the justice of peace required from them passports. Not having these to show, they were put under arrest, and kept so for a number of days, despite of their saying they belonged to the brig of war cruising off the river. The Campos slave-traders induced the justice of peace to believe that they might be pirates.

BRITISH GUIANA.

To the Editor of the *Anti-Slavery Reporter*.

SIR—In your last *Reporter* you directed attention to the circumstance that the court of policy, combined with the financial representatives of British Guiana, had taxed the food of the labouring classes of that colony to the extent of £104,000 for the forthcoming year. This monstrous perversion of all justice Mr. Young, the able and accomplished secretary of the government, completely exposed, and sternly rebuked, and proved that the high wages said to be paid to the labourers was nominal, not real. The planters have thus shifted the burden of taxation from produce which formerly bore it, to the industry of the people, with the view of relieving themselves, and of providing an immigration fund, by means of which they hope to flood the land with emigrants from Africa and elsewhere, for the double purpose of reducing the wages of labour, and of bringing the enfranchised population still more completely under their control. The people are beginning to eat bread; every barrel of flour is therefore taxed two dollars—the people are become consumers of beef; therefore every head of cattle imported into the colony must pay six dollars. In the country districts, where the people can rarely, if ever, obtain the luxury of animal food, they are compelled to pay seven dollars each for leave to carry a gun to shoot wild fowl, or wild hogs. As to plantains, which might formerly be bought at two bitts, or ninepence per bunch, the people must now pay for it a dollar, or four shillings and twopence! This has arisen entirely from the planters, who, by diminishing the growth of this necessary of life, have made food dear to the labouring classes. And to keep it so, they have laid on so heavy a tax on imported plantains as to amount to a prohibition. This is the crooked policy of the Guiana planters; but we trust it will ultimately work its own cure. Still further to increase the expense of food to the poor, every cart employed for the purpose of conveying plantains, bread, &c., or plying for hire in the country districts, is subjected to a tax of ten dollars, whilst the huckster who vends these articles must pay for his license as much as sixteen dollars more! This shameful legislation ought never to have received the sanction of Governor Light; at all events, I trust that, whatever government may be in power next year, instructions will be given to the executive in Guiana, not to allow the people, who have no voice in making the laws, and no control over the expenditure of the colony, to be burdened with taxes so onerous and oppressive as these. I perceive also that a tax of twenty-five dollars is to be levied on all persons who open a shop or room for the sale of goods. This will be felt a great hardship in the agricultural districts. Many of the negroes, previously to my leaving the colony, had commenced little bakeries on the plantations to which they were attached, for the accommodation of their neighbours, and probably have added to the sale of bread that of bacon, tapers, thread, &c., and for this they are to be taxed twenty-five dollars per annum—for all the taxes in the colony are levied by the year. It further appears, that on "every description of goods or commodities whatsoever imported into British Guiana, being of the origin or manufacture of Great Britain and Ireland, a customs duty of two and a half dollars on every hundred dollars worth," shall be levied. This new tax deserves the serious consideration of the manufacturers of this country, as it will undoubtedly tend to limit the sale of their goods to their best customers, the people. Once more allow me to state, the planters have put a heavy tax on the "transports" of land in small quantities, such as the labourers have hitherto been purchasing for themselves, the obvious design of which is to prevent their becoming independent freeholders. Surely no government will allow these men to fritter away the rights, or to abridge the privileges of the liberated bondsmen after this fashion. It is material to observe here, that, while the home government has generously lessened the imposts on colonial commerce, said to be equal to five shillings and sixpence on the sugars raised, the planters have taxed their ingenuity how they might increase the burdens of the poor.

The cry for immigrants is still as loud as ever. The arrival of 202 negroes from Sierra Leone has whetted the appetite of the planters for more; and the *Superior*, the vessel that brought them, has been rapidly dispatched for a second cargo. The number of women who formed part of the first cargo, we are informed, was only 32! What then becomes of the equality of the sexes, which, it was understood, was to be insisted on by the government, as part of the scheme for removing labourers from Sierra Leone? Instead of the number of women being equal to the number of men, we find the authorities there, allowed them to be embarked in the proportion of five men to one woman. The interests of morality, not less than the interests of the colony, properly understood, require that this glaring evil should be instantly corrected. The Africans who arrived by the *Superior* have been distributed among various planters, among whom I regret to find the names of some of the very worst enemies of the negro race in the colony. Certainly, in selecting them the governor was more influenced by fear than by favouritism—his friends, however, will come next; and we trust our friends will keep a sharp look out upon all parties who have anything whatever to do with the matter, and give us the earliest information of their proceedings. The number of immigrants arriving in the colony, especially from Barbados, is considerable; yet we are informed by Governor Light that "immigration is not necessary on account of the indolence of the labourer, but to supply the place of those who have chosen the work which suits them best, as well as to develop additional sources of revenue to the mother country."

From the parliamentary papers which have been recently printed by her Majesty's command, the habits and general character of the free negroes in British Guiana may be gathered. His Excellency, governor Light, in his opening speech to the court of policy last year, observed as follows.—"It is consolatory to observe, that, such is the confidence in the permanency of property, that the price of those estates now in the market is far from being low; and I rejoice to say that, generally speaking, the proprietors exhibit no inclination to part with their properties. I cannot advert to this subject," he further observed, "and to the confidence which all have in the permanency of our system, without bearing testimony to the conduct of your labouring population. That they should be less constant in their industry than when coerced, was to be expected; that they are so industrious is subject of gratulation. Their cheerfulness and contentment dissipate the fears of many, and exceed the hopes of all." On the subject of crime his Excellency said, "Your colony is remarkable for a small amount of crime, and there are but few cases of an aggravated nature. Your peasantry are submissive, obey the law, and respect authority." Adverting to the desire which they have manifested to possess themselves of land, he stated, "We

have convincing proofs that there has been no wish to quit the precincts of civilization." On this latter point Governor Light had previously informed Lord John Russell, that, "so little inclination have the negroes to quit civilization, not more than one house has been erected on the river since emancipation, and that by a coloured original settler, who was desirous of a new location." And with respect to vagrancy, we have the remarkable fact set forth in the jail returns, that, during the whole year 1840, only four persons were committed for that offence throughout the entire colony. A single reference to one of the monthly summaries of cases brought before the stipendiary magistracy for adjudication, will show that the labourers have more frequently to complain of their masters, than they have to find fault with their servants. In seven districts, embracing a population of about 24,000 adults, there were no complaints on either side; in the remaining seven districts, comprehending a population of about 30,000, the number of complaints for the month was 29, of which 27 were against employers for non-payment of wages, for assaults, and for destruction of property; and, on the part of the masters, two against Coolies for absenting themselves from work, and none against a negro. In Georgetown, where there is a population of 12,000, the number of complaints was 67, principally disputed wages, accounts between servants and their employers. In reviewing the documents which had been transmitted to him in September, 1840, Lord John Russell expressed his gratification at the state of the colony in the following terms:—"It is satisfactory to learn that so many new schools and churches have been established, and that they are so well attended; that an increase has been observed in the number of births and marriages, and that mortality is on the decline in the rural districts; that the number of prisoners in the jails is not considerable; and that at the five petty sessions stations which Mr. Wolseley visited there were no cases for trial. The superior cultivation of the provision grounds also, and the number of hamlets and villages which the labourers are building on plots of land purchased out of their own funds for the purpose, speak favourably for the dispositions and capacities of the population. They indicate a desire and an endeavour on the part of the negroes to improve their condition; which is the surest basis of permanent prosperity, and promises well for the ultimate prosperity of the colony. Even the circumstances which lead Mr. Wolseley to apprehend a temporary falling off in the cultivation of sugar seem to grow out of the same spirit and tendency, and cannot be regarded as discouraging. The gradual withdrawal of the women from field labour to their more appropriate domestic occupations, and the resort of children to school, which causes a scarcity of hands to perform the lighter kinds of work, the great demand for skilled labour, which draws away the younger men from the field into the shop, the high rate of wages which enables an ordinary field labourer to enjoy all, and more than all, the comforts he has been used to, without the same continual toil; these causes, combined with an unfavourable season, are sufficient to account for the anticipated deficiency of produce. It is manifest, however," his lordship observes, "that they indicate a moral improvement, and a spirit of progress and independence in the newly emancipated population, which ought on no account to be deprecated or discouraged. The colony will gain more in the long run from the development of such a spirit in the labouring classes, than it will suffer from the temporary reduction of cultivation to which it may at first lead." These are wise words.

But the diminution in the export of sugar feared by Mr. Wolseley was not realized. The comparative returns for the last two years, ending respectively the 5th January 1840, and the 5th January 1841, give an increase for the latter year over the former of 1874 hogsheads, 352 tierces, and 63 barrels of sugar, 3865 casks of molasses, and 1,772,100 lbs. of coffee; whilst the diminution in the quantity of rum and cotton exported was inconsiderable indeed. Well might Governor Light say, "The predictions of greater decrease in this year than in 1839 have proved false—PREDICTIONS HAVE CEASED."

The financial prosperity of Guiana was, at the last period the accounts were made up to, and of which we have any official information, very great. The governor, in a despatch, dated 4th September, 1840, observed:—"Your lordship will perceive, that on the 31st December there was in the treasury (of Demerara and Essequibo), including the fund set apart in 1839 for emigration purposes, the sum of 203,375 dollars; and that on the 22nd August, after paying every salary, every demand or debt due to individuals (which amounted in all to 215,197 dollars) out of the treasury, there was still a balance of 222,795 dollars." In a note, he adds, "I ought to mention that, without being able to enter into detail, the Berbice treasury is proportionably unexhausted."

An idea of the extent of the importation of British manufactured goods, and other productions of this country and of the United States, may be formed from the following statement. The number of vessels entered inwards at the custom house, Demerara, in 1839, was 501, tonnage 81,293; in 1840, 567, tonnage 93,211. During the month of January 1840, 39 vessels were entered, tonnage 7511; in January 1841, 76 vessels, tonnage 15,056. The number of vessels entered inwards at the port of New Amsterdam, Berbice, is not given. In directing Lord John Russell's attention to these facts, Governor Light says,—"It is satisfactory to be able to give your lordship such striking proofs of the increasing prosperity of this colony."

Other evidences bearing on the same point are also given: such as the flourishing condition of the banks which have been established since the period of emancipation, the increased value of property in the towns, the formation of villages, and the opening of stores and shops in various parts of the colony, but especially the value of the estates sold under the free system. The correspondence of Governor Light with the colonial office on this point is in the highest degree cheering and satisfactory. From the report of his Excellency it appears that twenty-two estates have been sold in British Guiana, since the emancipation of the labourers at the enormous sum of £803,900 sterling! These estates, Governor Light states, "have been purchased, not by strangers, but by men long resident and still present in the colony; and there is hardly an instance in which these estates have been sold below their value. It stands to reason," he adds, "that such purchases would not have been made, if ruin were anticipated."

Such then are some of the facts presented to our attention in the official papers recently laid before parliament. They are a triumphant vindication of the wisdom of emancipation, and of the character of the negroes.

I am, Sir, your's respectfully,
London, 7th August, 1841.

JOHN SCOBLE.

TEXAS.

TEXAS papers recently received to the end of May give some curious details of the working of republican slavery principles. In justice, however, it may be remarked, that a peremptory denial is given to certain allegations made in this country respecting slave importation from the coast of Africa. The *Galveston Gazette* observes on this head, that "Sir Fowell Buxton, the English abolitionist, states in one of his publications, that he has it from high authority which he cannot doubt, that 15,000 slaves were imported into Texas from Africa during the years 1837 and 1838. Now the whole number of slaves in the country last year, as appears from returns of the assessors, is only 11,323; and of this number we do not believe a single one was ever imported directly from Africa." These remarks would seem to evidence a laudable desire on the part of Texas to bleach herself white of the reproach of slavery with time, if not presently; but they contrast strangely with the tenor of a legislative enactment in the same paper, entitled an Act concerning free persons of colour. By the first section of this act it is ordained, "that it shall not be lawful for any free persons of colour to emigrate to this republic." By section two it is ordered that the sheriff or any constable of the county into which such free person of colour shall be found to have immigrated, shall arrest him after ten days' previous notice, and take him before the chief justice of the county or judge of the district, whose duty it shall be to receive the bond of the prisoner in the sum of one thousand dollars, with the approved security of a citizen, for his instant departure from the territories of the republic. Section three provides, that, if the person of colour shall not be able to give the bond security provided, he shall then be committed to the public gaol, with an order to the sheriff to expose him for public sale to the highest bidder, with four weeks' previous notice in the journals, and sell him into slavery for the space of one year. If, at the expiration of the term he be able to give the bond security, he may be discharged; but, if unable, he must be re-delivered to the sheriff who shall again advertise him for sale into slavery for life. Two years are allowed for the emigration of all free persons of colour actually in the republic at the passing of the act. But if any master of a vessel, or other person or persons, be accessory to the introduction of any free person of colour into Texas, they shall be deemed guilty of a misdemeanor, and on conviction fineable for not less than one nor more than ten thousand dollars—cooks or other hands on board vessels not being considered to come within the provisions of the act. It is quite clear from this specimen of Texan legislation that there is at least no immediate intention to provide for the gradual extinction of slavery, or to mitigate the severity of the servile condition.—*Morning Herald*.

JOS. SANTOS AND THE DANISH SLAVERS.

AFTER quoting (without acknowledgment, however) the extract of a letter from Denmark which we gave in our last, the *London Journal of Commerce* gives us the following information.

This Jos. Santos has, for many years, been the most extensive and notorious slaver in existence. He supplies Brazil wholesale with slave labour, and makes an annual voyage to the ports of that empire to collect the unhalloved and accursed proceeds of his sales of human flesh. He sells his fellow-creatures, torn by violence from their homes, for cargoes of sugar and coffee, which he imports into Hamburg, Trieste, and even London. He does not carry on his nefarious and wicked proceedings by stealth; he does not hide his diabolical light under a bushel: in the face of open day he fits out a fleet of slave ships in the heart of Germany; he dares to disgrace that great highway of German civilization and commerce—the Elbe—by arraying with irons, chains, and other slaving implements, "five well-manned Danish ships;" he fits them "with doctors handsomely paid," and he does not take the trouble to conceal their destination, "the coast of Africa"—fatal words! they involve the death or slavery of at least two thousand human beings. This Santos brings dishonour on several commercial cities of Europe, by having establishments or agencies in them—he has houses in all the large German marts of commerce; and it is added, let us trust falsely, he is not without confederates and accomplices in London.

This demoniacal merchant is wealthy; he is about to take "possession of an island given him by the Queen of Portugal."

It is, we are informed, no false statement that is thus made by Santos. He has, we are informed, bought of the Queen of Portugal an island on the western coast of Africa. Where? Why, between Fernando Po and Annabon, in the Bight of Biafra, about to be ceded by Spain to Great Britain; it is either the island of St. Thomas or Prince's island. Thus, while the British nation is purchasing two depôts at the mouth of the Niger for the purpose of suppressing the slave-trade, a private Portuguese slaver bribes from his Queen the cession of an island at the outlets of that highway to the centre of Africa, as a spot whence to extend his dealings in African flesh. Will England tolerate such a proceeding? Are all our efforts to rid humanity of its blackest crime to be thus counteracted? Scarcely ten years have elapsed since the daring of the Landers opened to Europe the means of recompensing Africa for some of the evils which her previous knowledge and intercourse had inflicted on that continent: scarcely has England had time to take advantage of a discovery as important to humanity as that of the course of the Mississippi or La Plata, when this Jos. Santos interposes, and attempts to divert the great geographical fact into a curse, for his own private advantage.

Though a daring, Santos is a prudent man. These "five well-manned Danish ships" will not, on their arrival at this island, actually engage in the slave-trade. They will there be joined by his Brazilian fleet, which will have sailed light. The Danish ships will transfer their cargoes and "doctors handsomely paid" to the vessels from Brazil; and the latter will proceed along the coast to the south, to take in as many human beings as their cottons, their hardwares, and their spirituous liquors will purchase,

or as the success of the African condutors in crime, whom they have corrupted, will permit. They will then crowd all soil for Brazil, throwing overboard the corpses of such of their victims as perish in the middle passage. Some of the vessels will, in all probability, escape the vigilance of the British cruisers; and, should any be taken and carried before the court of mixed commission at Rio, they will not be without assistance in that tribunal; for there it is said one of the British commissioners is remarkably successful in misusing the time of his country by discovering pettifogging loopholes through which the slave vessels may be driven unharmed, once more to pursue their disgusting trade.

We commend this statement, which may be relied on, to the consideration of Lord Palmerston, and of the British Admiralty. And at the same time we may inquire of the latter department whether the rumour in circulation, that Commander Denman, of the *Wanderer*, has been reproved for the manner in which, in the early part of this year, he destroyed the Spanish slave factories on the river Gallinas, be true?

CORRESPONDENCE WITH LORD PALMERSTON.

27, New Broad Street, July 17th, 1841.

MR LORD—Presuming that your lordship may not have had transmitted from Cuba the documents referred to in the copy of a letter from their correspondent at the Havana, forwarded to your lordship on the 6th inst., the Committee of the British and Foreign Anti-slavery Society have requested me, in the absence of their Secretary, to hand you copies of the same, viz:—

1. Copy of royal order for the suppression of the slave-trade, addressed to the Captain-General of Cuba, dated 2nd January, 1826.

2. Memorial of El Conde de Santo Venia to the present Captain-General of Cuba.

3. Memorial from the Municipal Corporation to the Provisional Regency of Spain.

4. Memorial of the Tribunal of Commerce to the Provisional Regency of Spain.

In looking over these important papers your lordship will not fail to perceive that the inhabitants of Cuba, as represented by the memorialists, throw the entire blame of the continuance of the slave-trade on the Spanish government. The municipal corporation distinctly say, "The inhabitants of Cuba are not to blame because their government permits and protects the abominable traffic in slaves," and ground on this fact "a better right to demand the preservation of their lives, than the slave race have to ask for their liberty." The ultimate abolition of slavery, say this same body, "supposes the entire suppression of the execrable traffic with Africa;" and they add, "if the faith of treaties has been disregarded, if the trade in men has been permitted, it is but just that such abominable excesses be repressed, as every other illegality should be repressed. But those who have committed these excesses are not in the island of Cuba; and it is not just that the native inhabitants should pay with their lives, and the loss or conflagration of their property for the delinquencies of others, on the erroneous pretext, that our dependency on the mother country is to be maintained by the increase of the negro population." In the prayer for the suppression of the slave-trade the Tribunal of Commerce joins. "Cut away," say they, "at once and for ever, all that remains of the contraband traffic in negroes, which may still be carried on in fraud of the treaty for its abolition, and in defiance of the laws of the country; and this may be done by the Spanish government, without any foreign intervention whatever."

The foregoing extracts show conclusively that the responsibility of continuing the slave-trade between Africa and the Spanish colonies will rest exclusively with the Spanish government. It is, however, devoutly to be hoped, that the present liberal and enlightened government of Spain will not tread in the footsteps of its predecessors, but in good faith will second the generous efforts of Great Britain to put an end to so great a scourge of humanity as the African slave-trade. If it have the will, it has the power.

The committee take advantage of the present opportunity of again calling your lordship's attention to the important fact, that all the slaves introduced into the Spanish colonies since the year 1817, together with their descendants, are fully entitled to their liberty, both by Spanish law, and under the treaties of Spain with Great Britain for the abolition of the slave-trade; and that this country has, therefore, a right to demand their liberty.

I have the honour to be, my lord, your lordship's obedient humble servant,

JOHN SCOBLE.

Rt. Hon. Lord Palmerston, &c.

(REPLY.)

Foreign Office, July 28th, 1841.

SIR—I am directed by Viscount Palmerston to acknowledge the receipt of your letter of the 17th instant, with its enclosures; and I am to return you his lordship's thanks for that communication.

I am, Sir, your most obedient humble servant,

(Signed)

LEVESON.

The Secretary to the British and Foreign Anti-Slavery Society.

THE PICTURE OF THE ANTI-SLAVERY CONVENTION.—We understand that Mr. Haydon has broken up the collection of heads which have been exhibited with the picture at Egyptian Hall, as the studies from which the painting has been executed. The duchess of Sutherland and other persons of distinction have been among the purchasers, and the remaining sketches are on sale.

THE AMERICAN COLONIZATION SOCIETY THROWING OFF THE MASK.

[From the *Colored American*.]

THE leading colonization spirits of the state of Maryland, agreeably to a call, have just closed, in the city of Baltimore, a state colonization convention, which, for the stand they have taken should their proceedings be carried out, is to be of *notorious and of terrible memory*.

The meeting convened in the Light Street Methodist Episcopal Church, Bishop Waugh in the chair, and was opened with prayer—yes, with prayer! The Episcopal, Methodist Episcopal, Methodist Protestant, Presbyterian, Congregationalist, &c., religious bodies of the state, were represented in that body by a leading minister from each, most of whom were of northern birth, and of northern education. They are now recreant sons.

This was an extra movement on the part of the colonizationists of that state. It was not the anniversary of their state society, but a special convention, called for a special purpose, and what that special purpose was will be seen by some of their proceedings. African colonization has always had in it something to the coloured people, yea, to humanity, of *terrible aspect*. It has always received their broad seal of reprobation, as not of heavenly birth, and to be disowned of humanity, as it is yet to be found to have been of God. It has thrown around itself the charms of benevolence, and laid claim to the countenance of the good. It has cloaked up its real features under the term "with their own consent." But it has been left for the Baltimore convention, composed of the professed ministers and disciples of the Prince of Peace, to cut loose its cloak strings, and let the mantle fall, to unmask its features, and shew its fore-front of threatened war upon humanity, consequently upon God; as the resolution which follows conclusively shows must be the result if carried out:—

"That while it is most earnestly hoped that the free coloured people of Maryland may see that their best and most permanent interests will be consulted by their emigration from this state; and while this convention would deprecate any departure from the principle which makes colonization dependent upon the voluntary action of the free coloured people themselves—yet, if regardless of what has been done to provide them with an asylum, they continue to persist in remaining in Maryland, in the hope of enjoying here an equality of social and political rights—THEY OUGHT TO BE SOLEMNLY WARNED, that, in the opinion of this convention, a day must arrive, when circumstances that cannot be controlled, and which are now maturing, WILL DEPRIVE THEM OF CHOICE, and leave them no alternative but removal."

The sentiment and spirit of this resolution, coming though it does from ministers of the gospel, cannot but fall upon the 60,000 inoffensive free coloured people of that degraded state with fearful forebodings. The effect will be different upon different individuals. Some will doubtless cower under it in despair; others will have excited in their bosoms a godly indignation; and it must not be thought strange, if, in the bosom of many, the spirit of a *determined resolution* will be set in motion. The members of that convention must pause a moment, and check the spirit of their proceedings, as well for their own sake, as for the sake of the coloured people, and of God.

Our people in Maryland are now placed in a position of dread responsibility. We tremble in view of the issue they may make of this matter. Upon the course they shall take with respect to the operation of this convention will depend almost the destinies of millions. Some, we fear, will be for fleeing the land of their birth, to seek an asylum in other kingdoms. Such will be a step of fearful consequences. Themselves may find an asylum, but it will only be to place others in a gloomy sepulchre. We beg them to pause before they take that rash step. Suffer not, from this circumstance, either the Trinidad or Guiana monomania to resuscitate itself. Let the spirit of a Hancock, a Leonidas, and of a Toussaint L'Overture prevail. Let a Spartan band be found, who will stick by the ship even though the tug of war should come, and determine to die upon the soil. Let not a soul leave; stay by, and meet the hour like men, *calmly, peaceably, firmly*; it will work your own, and the salvation of millions. They will never attempt, only three to one as they are, a removal by force; they cannot do it, and nobody will become accessory to so foul a deed as to come in and give them aid. Besides, humanity and God are against them.

We would say again to our brethren, could we reach them, *stick to the ship*, and die where you were born, rather than be driven from your country by the wicked spirit of colonization. These men, ministers and bishops though they be, have got to brave the rolling surges of the human mind, and stand the rebukes of humanity and of humanity's God. They will not be able to stand.

DONATIONS AND SUBSCRIPTIONS.

The following Contributions have been received during the past Month.

	£.	s.	d.
G. W. Alexander	don.	100	0 0
Ditto	ann.	10	10 0
J. and E. Corderoy, Tooley Street	don.	10	10 0
Thomas Christy, Chelmsford	"	10	0 0
Martha Fletcher, Mount, York	ann.	2	0 0
Lewis F. Pellot, Dominica	"	1	1 0

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